Annex "A," Subparagraph 1e, Sociological Background

LANGUAGE

The Hungarian language belongs to the Ugrian branch of the Finno-Ugric family of languages. Comparative linguistic evidence supports the evidence of a Proto-Finno-Ugric, whose speakers camped, most probably, in the forest region situated between the elbow of the Volga and the Ural Mountains, along the shores of the Kama and Ryelaja rivers, 2,000 B.C. 197

Hungarian owes its pronouns, a large number of its suffixes, and some 600 simple word-roots (for family relations, parts of the body, aspects of nature, hunting, etc.) to the parent language.

The Finno-Ugric peoples must have been in contact with Indo-Iranian peoples at some time, witness such borrowings as: for 'hundred' Finn. sata, Mordv. śada, Vogul sāt, Ostyak sàt, Hung. sāz <*śata. cf. Old Indic š'atám, Avest. satem. [192]

The linguistic unity of the Finno-Ugrians--who, in turn, are linguistically related to the Samoyeds and form with them the Uralic stock--was broken about 1,500 B.C. when a split into Finnic and Ugrian branches took place.

At present, the Ugric branch is represented, aside from the Magyars, by Mansi (Voguls) and Khanty (Ostyaks) who are the two closest linguistic

197 relatives of the Hungarians. This linguistic relationship does not mean that native speakers of either Mansi or Khanty can understand Hungarian or vice versa. These peoples became separated some 3,000 years ago and have lived, since then, in utterly different environments. The extent of their kinship could be perhaps compared to the one existing between two branches of the Indo-European family, e.g. Slavic and Germanic.

The Ugric tribes who split from the Mansi and Khanty and became the ancestors of the Magyars, came, later on, into contact with the Bulgaro-Turks. This contact, however, is more important from the point of view of general civilization (cf. the first part of Subparagraph 1b, historical Setting*) than of language. However, some 250 Turkic words, mostly associated 192 with agriculture and cattle-raising, along with some abstract terms, entered the Magyar vocabulary.

Definitely settled in the Danube basin, the Hungarians shared their new habitat with and were surrounded by Slavic peoples who enriched the newcomers' vocabulary with agricultural terms, household expressions, and words connected with primitive crafts, religion and politics. To this considerable amount of words we may add a few Hungarian suffixes borrowed from Slavic.

*[See cat. 116, p. 6 -- Analyst]

Low Latin provided the fund of religious and legal terminology, 192
as well as words used in record-keeping. A great number of suffixes have been adopted from Latin, a language which also helped to refine the Magyar sentence structure.

German loanwords, fittingly enough, are those associated with commerce, guilds, warfare and town life in general.

The following description is intended to present the most salient ooo
characteristics of the Hungarian language, with occasional references to related linguistic phenomena in other Finno-Ugric languages.

The Hungarian sound system is somewhat richer than English. Both 194
vowels and consonants occur in short and long form, thus marking phonemic contrast.

The 25 Hungarian consonants largely correspond to the English ones with the following differences: there is no th; the r is trilled; voiceless stops (k,t,p) are much harder than the corresponding English sounds inasmuch as they are pronounced without aspiration; and the frequency of palatalized consonants is greater than in English. Hungarian, like all Finno-Ugric languages, does not have, as a rule, two consonants in initial

191 Magyar is the only language spoken by the inhabitants of Hungary. Foreign languages (Russian, German, French and English in a learned form) are spoken by a small fragment of the intelligentsia. About 3 per cent of the inhabitants of the western border villages speak German fluently in the Burgenland dialect.

197 There are six main dialect groups in modern Hungary: (1) Western, (2) Transdanubian, (3) the one spoken between the Danube and the Tisza, (4) the Trans-Tisza dialect spoken also in some villages of Pest county, (5) Northwestern, and (6) Northeastern. The differences between these dialects are negligible from the point of view of inter-communication.

197 192 There is little to say about the recent development of the Hungarian language. The Russian occupation and the ensuing Bolshevist reorganization of Magyar public life have left, so far, no marks on the structure of the language. On the vocabulary their imprint is more noticeable. New terms are either popular adaptations of Russian words (davaj(ДАВАЙ) "GIVE" or learned forms introduced by the State machinery to the fields of production, general economics, and political propaganda. The latter variety consists mostly of old words provided with new connotations (önkritika 'self-criticism') or compounded forms (élmunkás 'shock-worker'). The

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names of nationalised enterprises and of Communist mass organisations are 197
entering the language in abbreviated form and assert themselves as new 192
roots (közértes 'grocer, the person running the local store of the State-owned chain KÖZÉRT').

The new terms amount to several hundred and oblige any contemporary student of Hungarian public life to use a recently published dictionary by Országh László entitled Magyar-Angol Szótár.

The present regime is not domesticating any permanent slogan specifically tailored to conditions in Hungary. The existing slogans refer to 208
everyday economic and social problems and are, as such, ephemeral, while those of more general character reflect the well-known international Communist line.

foreign settlers, we felt somehow that we must produce lots of children in order to save Hungary and the Hungarian language. Learned statisticians will tell you that the birth-rate soared in those days. We started to outnumber the foreigner. The foreign settlers had their property or tenancy. They did not want to divide it. They had two children, and later they had the one-child system. Our women-folk produced ten, twelve, sixteen children. They worked till the last day of their pregnancy. They gave birth in the fields, and many of them returned to work next day, as they do now.

We are a sturdy race. Under-fed and despised, persecuted and massacred, we cling to life like some tough trees which live on hard, stony, storm-swept mountain-sides. It is almost a miracle that we still exist, that we still keep our language, which has—we hasten to inform you—180,000 words. It is almost a miracle that we still want to know everything about the world, that we are still eager for learning, that we still hope that some day we shall rule Hungary—our Hungary.

God is our witness that it was, and still is, difficult. All through the many wars, defeats, historic changes, hostile lords, we kept our language for 800 years—without the help of our lords. In the nineteenth century (for the first time, really) many of our lords came over to our side—at least as far as the language was concerned.

Maria Theresa's son, Emperor Joseph II, was quite a good Habsburg. He restored many of our liberties—above all freedom of movement. Only, as the administration was in the hands of the nobles who ran the counties, these new laws were sabotaged and then repealed. But Germanisation went on. The frontier districts adjoining the Turkish empire were now quiet. For 300 years we had defended them in war. But the Habsburgs decided that Hungarians could not be trusted to guard the frontiers in peace, so they settled foreigners on the very wide frontier belts. Then we had to serve in the Habsburg armies under foreign officers and sergeants. We had to speak German.

Our tempers rose dangerously again. One revolt, immediately after the French Revolution in 1795, was crushed at the start and the leaders beheaded. There were many smaller local revolts. After the Vienna Congress, about which you probably know more than we do, the Vienna Governments of the Habsburgs became the leaders of the reactionary movements in Europe. The lords in most countries were on their side. In Hungary, however, there were some good lords: idealists, decent men,

527 wine is like having a wedding without music. According
245 to ancient custom, the gathering of the grapes is not serious work: that is, only half of it is serious, its other half is made up of amusement. It is part of the tradition that the work shall be unpaid — and one does not look a gift horse in the mouth. It is like the help volunteered for picking maize and plucking feathers, or for reaping the harvest or helping to build a house in the Szekler country, where all relations, friends and neighbours co-operate and in exchange for a few turns of work receive a few glasses of wine or turns of dancing. Of course the gipsies cannot be missing from the gathering of the grapes. In ancient times they had pipes, later on gipsy players of stirring, undisciplined Hungarian songs. But why have discipline in enjoyment: why use a breake when the cart is going up hill?

• [192] In Hungarian the process of gathering the grapes is expressed by one word: *Szüret*. When a Hungarian has an unexpected joy, when he has hopes of a great success, when a vista of unforeseen possibilities opens up before him, surpassing his most daring expectations, he expresses his joy with the one word: *Szüret!*

245 The Hungarian vineyards afford pleasure and gaiety,
273 they deserve affection and sacrifices. The volcanic soil of
[134] the Hungarian vineyards is unsurpassed in any other part of the world. It yields the golden coloured «aszu» of Tokaj, which according to a Hungarian saying revives even the dead, the red wine of Eger called «bull's blood», the sweet poison of Badacsony or Somlyó which makes the dumb speak and forces even diplomats to tell the truth! Long experience has ripened the Hungarian proverb: truth is found in wine; «in vino veritas» as our Latin speaking forbears used to say. Wine is the national drink of the Hungarians. Thus does a popular song express this truth: